DE NOVA PERSPECTIVA PAULINA: QUAE RE VERA EST PERSPECTIVA ORIGINALIS APOSTOLI

論保羅新觀：實乃使徒之原始觀點

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PROOEMIUM 序言

Quaestio theologica maximi momenti, quae per quinque fere decennia circulos academicos Protestantium vehementer commovit, ea est quam vocant "Novam Perspectivam de Paulo" (Nova Perspectiva Paulina, vulgo NPP). Haec perspectiva, quae anno 1977 per opus E.P. Sanders intitulatum *Paul and Palestinian Judaism* publici iuris facta est, fundamenta exegeseos Protestanticae de iustificatione concussit.[1] Attamen — et hoc est argumentum principale huius dissertationis — quod "novum" appellatur a Protestantibus, re vera nihil aliud est nisi perspectiva originalis Apostoli Pauli, quam Ecclesia Catholica Romana, triginta duae Ecclesiae Orientales in communione cum Sede Apostolica, et Ecclesiae Orthodoxae Orientales per duo milia annorum fideliter conservaverunt et docuerunt.

所謂「保羅新觀」（Nova Perspectiva Paulina，通稱NPP）乃近五十年來最深刻動搖基督新教學術界之神學議題。此觀點始於一九七七年桑德斯（E.P. Sanders）所出版之鉅著《保羅與

巴勒斯坦猶太教》（*Paul and Palestinian Judaism*），其論述撼動了新教對稱義教義之詮釋根基。[1] 然而——此即本論文之核心論旨——凡新教徒所謂之「新」觀點，實質上不過是使徒保羅之原始觀點，此觀點已由羅馬天主教會、與宗座共融之三十二個東方教會，以及東正教會忠實保存並教導達兩千年之久。

CAPUT I: QUID SIT "NOVA PERSPECTIVA PAULINA" ET EIUS HISTORIA

第一章：何謂「保羅新觀」及其歷史

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§1. Origines et evolutio 起源與發展

Anno 1963, Krister Stendahl, theologus Lutheranus Suecicus et professor in Schola Divinitatis Harvardiana, dissertationem edidit cui titulus "The Apostle Paul and the Introspective Conscience of the West," in qua demonstravit interpretationem Lutheranam de theologia Paulina non congruere cum ipsis scriptis Pauli.[2] Stendahl monuit ne ideae modernae Occidentales in Biblia proicerentur, praesertim in opera Pauli.[2]

一九六三年，瑞典信義宗神學家、哈佛神學院教授斯滕達爾（Krister Stendahl）發表論文〈使徒保羅與西方之內省良心〉（"The Apostle Paul and the Introspective Conscience of the West"），論證信義宗對保羅神學之詮釋與保羅自身書信之陳述不相吻合。[2] 斯滕達爾告誡學界切勿將現代西方觀念強加於聖經之上，尤其不可加諸於保羅之著作。[2]

Anno autem 1977, E.P. Sanders opus fundamentale *Paul and Palestinian Judaism* publicavit, in quo argumentatus est Iudaismum Secundi Templi non fuisse religionem "legalisticam" vel "operibus-iustitiae" orientatam, ut Protestantes per quadringentos annos asseruerant.[3] Sanders conceptum "nomismi foederalis" (covenantal nomism) introduxit: Iudaei sub foedere Dei erant per gratiam electi;

observantia Legis Mosaicae non erat via ingrediendi foedus, sed via manendi intra illud.[4]

而於一九七七年，桑德斯出版根本性著作《保羅與巴勒斯坦猶太教》，論證第二聖殿時期之猶太教並非如新教徒四百年來所主張之「律法主義」或以「行為稱義」為導向之宗教。[3] 桑德斯引入「盟約律法主義」（covenantal nomism）之概念：猶太人乃藉恩典蒙選而處於上帝之盟約之下；遵守摩西律法非進入盟約之途徑，而是持守於盟約之內之方式。[4]

James D.G. Dunn, theologus Britannus Wesleyanus et praeses Studiorum Novi Testamenti Societatis anno 2002, locutionem "Nova Perspectiva de Paulo" in lectione memoriali Manson anno 1982 popularizavit.[5] **N.T. Wright, theologus Anglicanus et episcopus Dunelmensis (2003-2010), primus hanc locutionem in lectione Tyndaliana anno 1978 usurpaverat.**[6] **Hi tres viri — Sanders, Dunn, Wright — columnas principales huius motus academici constituunt, quamquam inter se in multis discrepant.**

英國衛斯理派神學家、二〇〇二年新約研究學會主席鄧恩（James D.G. Dunn）於一九八二年曼森紀念講座中普及了「保羅新觀」一詞。[5] 英國聖公宗神學家、達拉謨主教（2003-2010）賴特（N.T. Wright）則是最早於一九七八年丁道爾講座中使用此術語者。[6] 此三位學者——桑德斯、鄧恩、賴特——構成此學術運動之主要支柱，儘管彼此之間在諸多方面意見相左。

§2. Doctrinae principales NPP 保羅新觀之主要教義

Perspectiva Protestantica traditionaliter asseruerat Paulum advocare iustificationem per fidem in Iesum Christum contra iustificationem per opera Legis Mosaicae; hoc principium in Reformatione Protestantica notum factum est sub formula *sola fide*.[7] **Secundum hanc interpretationem, Paulus Iudaismum primi saeculi tamquam religionem sterilem et legalisticam reiecisset.**

傳統新教觀點主張保羅倡導因信耶穌基督稱義，對抗因遵行摩西律法之工而稱義；此原則在宗教改革中以「唯獨信心」（*sola fide*）之公式聞名。[7] 依據此詮釋，保羅被認為將第一世紀猶太教視為一種不結果子且律法主義之宗教而加以拒斥。

Nova Perspectiva autem docet:

然而，保羅新觀教導：

(i) "Opera Legis" (ἔργα νόμου) de quibus Paulus loquitur non sunt opera bona in genere, sed observantiae rituales ludaicae specificae — circumcisio, leges alimentariae, observantia Sabbati — quae erant "signa limitanea" (boundary markers) distinguentia ludaeos a Gentilibus.[8]

(一)保羅所論之「律法的工」（ἔργα νόμου）非泛指一般善行，而是特指猶太人之禮儀性律例——割禮、飲食律法、安息日之遵守——此等乃區分猶太人與外邦人之「界限標誌」（boundary markers）。[8]

(ii) Iudaismus Secundi Templi non erat religio "operum-iustitiae" (Werkgerechtigkeit), sed religio gratiae, in qua Lex observabatur tamquam responsio ad gratiam foederalem Dei, non tamquam medium acquirendi salutem.[9]

(二)第二聖殿時期之猶太教並非「行為稱義」（Werkgerechtigkeit）之宗教，而是恩典之宗教，其中遵行律法乃回應上帝盟約恩典之舉，非獲取救恩之手段。[9]

(iii) "Iustificatio" (δικαίωσις) apud Paulum non est primario actus forensicus quo Deus peccatorem "declarat" iustum per imputationem alienae iustitiae Christi, sed est declaratio qua Deus agnoscit aliquem esse membrum populi foederalis sui — id est, iustificatio habet significationem ecclesiologicam et eschatologicam.[10]

(三)保羅所言之「稱義」(δικαίωσις)首要而言並非上帝藉歸算基督外在之義而「宣告」罪人為義之法庭行為，而是上帝承認某人為其盟約子民之成員之宣告——即稱義具有教會論與末世論之意涵。[10]

(iv) Πίστις (fides) apud Paulum non significat mere assensum intellectualem vel "fiduciam" (Vertrauen) passivam, sed fidelitatem activam — firmum obligamentum in relatione interpersonali cum Deo et Christo.[11]

(四)保羅所用之πίστις(信)非僅指理智上之認同或被動之「信靠」(Vertrauen)，而是主動之忠信——在與上帝及基督之位際關係中之堅定委身。[11]

(v) Χάρις (gratia) non significat mere absentia laboris humani in salute, sed potius "favorem" (beneficium) — et in societatibus antiquis, tales favores reciprocitatem exigebant.[12] Deus initium fecit, sed hoc non implicat nullum laborem humanum in salute.

(五)Χάρις(恩典)非僅意味救恩中人之努力之缺如，而是「恩惠」(beneficium)——在古代社會中，此類恩惠要求互惠之回應。[12] 上帝主動施恩，但此並不意味救恩中全無人之努力。

(vi) Participatio mystica in Christo resuscitato (μετοχή, κοινωνία) est idea centralis theologiae Paulinae, cui omnis sermo iuridicus subordinatur.[13]

(六)在復活之基督內之奧祕參與(μετοχή, κοινωνία)乃保羅神學之核心思想，一切法律性語言皆從屬於此。[13]

CAPUT II: "NOVA" PERSPECTIVA EST RE VERA PERSPECTIVA ORIGINALIS

第二章:「新」觀點實乃原始觀點

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§3. Cur "nova" solum Protestantibus? 何以僅對新教徒為「新」？

Thesis nostra haec est: Quod Protestantes vocant "Novam Perspectivam de Paulo" nihil aliud est nisi rediscoverta perspectivae originalis Apostoli Pauli — perspectivae quam Ecclesiae Apostolicae (Catholica et Orthodoxa) numquam amiserunt. Quod "novum" videtur auribus Protestanticis, hoc est quia Protestantismus ipse in Reformatione saeculo XVI mutavit doctrinam originalem de Paulo, non Ecclesia Catholica vel Orthodoxa.

本文之核心命題如下：新教徒所稱之「保羅新觀」實質上不過是使徒保羅原始觀點之重新發現——此觀點乃宗徒教會（天主教與東正教）從未喪失者。對新教耳目而言顯得「新穎」，乃因十六世紀宗教改革時改變保羅原始教義者，正是新教自身，而非天主教或東正教。

Ut Orthodox quidam recte observaverunt: "Perspectiva 'Nova' re vera nova non est" (The 'new' perspective isn't actually new).[14] Et alius: "Est tantummodo perspectiva nova Protestantibus. Propior est veritati pro Christianis Orthodoxis" (It's only a new perspective to Protestants. It's closer to the truth for Orthodox Christians).[15]

正如某些東正教信徒正確觀察到的：「所謂『新』觀點實際上並不新。」[14] 另有人言：「此僅對新教徒為新觀點。對東正教基督徒而言，它更接近真理。」[15]

Athanasios Despotis, professor Novi Testamenti in Universitate Bonnensi et theologus Graeco-Orthodoxus, in opere suo *Die "New Perspective on Paul" und die griechisch-orthodoxe Paulusinterpretation* (EOS Verlag, 2014) demonstravit themata principalia Novae Perspectivae iam praesentia esse in Patribus Graecis.[16] Despotis scripsit: "Studium meum materiae patristicae Graecae ostendit themata principalia Novae Perspectivae partim iam praesentia esse in Patribus Graecis."[17]

波昂大學新約教授、希臘東正教神學家德斯波蒂斯（Athanasios Despotis）在其著作《「保羅新觀」與希臘東正教之保羅詮釋》（Die "New Perspective on Paul" und die griechisch-orthodoxe Paulusinterpretation, EOS Verlag, 2014）中，論證了保羅新觀之主

要主題已存在於希臘教父之中。[16] 德斯波蒂斯寫道：「我對希臘教父資料之研究表明，保羅新觀之關鍵主題已部分存在於希臘教父之中。」[17]

Tres elementa specifica quae Despotis identificavit sunt: (a) continuitas inter religionem Iudaicam et Christianam; (b) aspectus ethnocentricus seu "nationalisticus" criticae adversariorum Pauli; (c) significatio ecclesiologica doctrinae Paulinae de iustificatione per fidem.[17]

德斯波蒂斯所辨識之三項具體要素為：(a) 猶太宗教與基督教之間之延續性；(b) 保羅對手之批評中之族群中心主義或「民族主義」面向；(c) 保羅因信稱義教義之教會論意涵。[17]

§4. Testimonium Patristicum 教父之見證

Sanctus Ioannes Chrysostomus (347-407), Archiepiscopus Constantinopolitanus et Doctor Ecclesiae, in suis Homiliis in Epistolam ad Romanos et ad Galatas, "opera Legis" interpretatus est non ut opera bona moralia in genere, sed ut observantias ceremoniales Mosaicas — circumcisionem, leges de cibis, Sabbatum.[18] Haec interpretatio exacte congruit cum positione NPP de "operibus Legis."

聖金口若望（347-407），君士坦丁堡大主教暨教會聖師，在其《羅馬書講道集》與《加拉太書講道集》中，將「律法的工」詮釋為非泛指道德善行，而是特指摩西禮儀性律例——割禮、飲食律法、安息日。[18] 此詮釋與保羅新觀關於「律法的工」之立場完全一致。

Matthew J. Thomas, in opere suo *Paul's "Works of the Law" in the Perspective of Second-Century Reception* (Mohr Siebeck, 2018), demonstravit Christianos saeculi secundi — Iustinum Martyrem, Irenaeum Lugdunensem, aliesque — "opera Legis" Paulina intellexisse tamquam referentia ad leges ceremoniales Iudaicas, non ad opera moralia bona in universali.[19] Hoc significat interpretationem NPP esse re vera interpretationem originalem Ecclesiae primitivae.

馬修·J·托馬斯（Matthew J. Thomas）在其著作《保羅「律法的工」在第二世紀接受史中之觀點》（Paul's "Works of the Law" in the Perspective of Second-Century Reception, Mohr Siebeck, 2018）中論證，第二世紀之基督徒——殉道者游斯丁、里昂之愛任紐等——將保羅之「律法的工」理解為指向猶太禮儀律法，而非泛指普遍之道德善行。[19] 此意味著保羅新觀之詮釋實為初代教會之原始詮釋。

CAPUT III: CONGRUENTIA INTER NPP ET DOCTRINAM CATHOLICAM ATQUE ORTHODOXAM

第三章：保羅新觀與天主教及東正教教義之吻合

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§5. Comparatio systematica 系統性比較

In hac sectione demonstrabimus quomodo singulae doctrinae NPP correspondent — saepe exacte — cum doctrina Catholica et Orthodoxa tradita per saecula.

本節將論證保羅新觀之各項教義如何——往往精確地——對應於天主教與東正教數世紀以來之傳統教義。

(A) De natura iustificationis: Non mere forensica, sed realis transformatio

(甲) 論稱義之本質：非僅法庭式宣告，而是真實之轉化

NPP docet: Iustificatio non est mere declaratio forensica (legal fiction), sed implicat realem transformationem et incorporationem in corpus Christi.[20]

保羅新觀教導：稱義非僅為法庭式宣告（legal fiction），而是包含真實之轉化與納入基督身體之中。[20]

Doctrina Catholica: Catechismus Ecclesiae Catholicae (§1989) declarat: "Iustificatio non est sola remissio peccatorum, sed etiam sanctificatio et renovatio interioris hominis."[21] Concilium Tridentinum (Sessio VI, 1547) definivit iustificationem tamquam realem infusionem iustitiae, non meram imputationem externam.[22] Canon primus Tridentinus anathematizavit eos qui docerent hominem posse iustificari solis operibus sine gratia; sed simul Concilium docuit opera sub gratia facta esse vere salvifica.[23]

天主教教義：《天主教教理》（§1989）宣告：「成義不僅是罪之赦免，更是內在人之聖化與更新。」[21] 特倫多大公會議（第六期會議，1547年）定義成義為義之真實注入，而非僅外在之歸算。[22] 特倫多第一條教規詛咒了那些教導人能僅憑行為而無恩典便可成義者；但同時大公會議教導在恩典下所行之工確實具有救贖效力。[23]

Doctrina Orthodoxa: In theologia Orthodoxa, iustificatio (δικαίωσις) numquam fuit separata a sanctificatione (ἁγιασμός). Ut theologus Orthodoxus scripsit: "Iustificatio est fieri iustum. Est aspectus unionis cum Deo, sicut sanctificatio est fieri sanctum."[24] Non est "fictio iuridica" sed realis participatio in iustitia divina.

東正教教義：在東正教神學中，稱義（δικαίωσις）從未與聖化（ἁγιασμός）分離。如一位東正教神學家所寫：「稱義即成為義人。它是與上帝聯合之一個面向，正如聖化是成為聖潔。」[24] 此非「法律上之虛構」，而是在神聖之義中之真實參與。

Congruentia: NPP, Catholicismus, et Orthodoxia omnes reiiciunt notionem "iustitiae imputatae" (imputed righteousness) tamquam meram declarationem forensicam sine reali mutatione in credente. Omnes tres affirmant iustificationem implicare realem transformationem personae.

吻合之處：保羅新觀、天主教與東正教皆拒絕「歸算之義」（imputed righteousness）為僅僅是法庭式宣告而信徒無真實改變之觀念。三者皆肯定稱義包含人之真實轉化。

(B) De cooperatione gratiae et libertatis humanae (Synergia)

(乙) 論恩典與人之自由之合作（協同）

NPP docet: Gratia (χάρις) ut "favor" exigit reciprocitatem; Deus initium fecit, sed humana responsio et cooperatio necessaria est. Fides ipsa implicat activam fidelitatem et obedientiam (cf. Rom 6:17: "oboedistis ex corde"; Phil 3:12-16).[25]

保羅新觀教導：恩典（χάρις）作為「恩惠」要求互惠回應；上帝主動施恩，但人之回應與合作為必要。信心本身包含主動之忠信與順服（參羅馬書6:17：「你們從心裏順服」；腓立比書3:12-16）。[25]

Doctrina Catholica: CCC §1993 docet: "Iustificatio cooperationem inter gratiam Dei et libertatem hominis statuit. Ex parte hominis exprimitur per assensum fidei Verbo Dei... et in cooperatione caritatis."[26] Concilium Tridentinum (Sessio VI, Cap. 5) docuit hominem posse reiicere gratiam, et sine gratia Dei non posse per solam liberam voluntatem se movere ad iustitiam.[27]

天主教教義：《天主教教理》§1993教導：「成義建立上帝恩典與人之自由之間之合作。在人之方面，藉信德順從上帝聖言而表達……並藉愛德與聖神之推動合作。」[26] 特倫多大公會議（第六期，第五章）教導人可以拒絕恩典，且無上帝之恩典，人不能僅憑自由意志朝向上帝前之義移動。[27]

Doctrina Orthodoxa: Theologia Orthodoxa classice docet "synergiam" (συνέργεια) — cooperationem inter gratiam divinam et voluntatem humanam in processu salutis. Despotis explanavit: Patres Graeci et scriptores Novi Testamenti compartiuntur "intellectum compatibilisticum historiæ salutis. Actio divina et libera electio humana sunt ambo vitalis momenti tam ad intrandum quam ad manendum in 'populo Dei.'"[28]

東正教教義：東正教神學傳統教導「協同」（συνέργεια）——救恩過程中神聖恩典與人之意志之合作。德斯波蒂斯解釋道：希臘教父與新約作者共有「對救恩史之相容主義理解。神聖行動與人之自由選擇對進入及持守於『上帝子民』中皆至關重要。」[28]

Congruentia exacta: NPP, Catholicismus et Orthodoxia omnes docent gratiam Dei esse necessariam et primam, sed humanam cooperationem — per fidem activam, opera caritatis, et perseverantiam — esse aeque necessariam ad salutem. Hoc directe opponitur doctrinae Protestanticae "solae gratiae" intellectae tamquam exclusio omnis laboris humani.

精確之吻合：保羅新觀、天主教與東正教皆教導上帝之恩典為必要且首先者，但人之合作——藉主動之信、愛德之工及堅忍——同樣為救恩所必需。此直接對立於新教「唯獨恩典」教義之理解，即將一切人之努力排除在外。

(C) De "operibus Legis" — non opera bona moralia, sed observantiae ludaicae rituales

(丙) 論「律法的工」——非道德善行，而是猶太禮儀性律例

NPP docet: Quando Paulus scribit contra "opera Legis" (ἔργα νόμου), non loquitur contra opera bona moralia in genere, sed contra observantias rituales ludaicas specificas (circumcisionem, kashrut, Sabbatum) quae ludaeos a Gentilibus separabant.[29] Craig A. Evans argumentatus est textum Manuscriptorum Maris Mortui notum ut 4QMMT uti expressione "opera Legis" ad referenda solum leges puritatis.[30]

保羅新觀教導：當保羅寫作反對「律法的工」（ἔργα νόμου）時，他並非反對一般之道德善行，而是反對特定之猶太禮儀性律例（割禮、飲食律法、安息日），此等律例將猶太人與外邦人分隔。[29] 柯瑞格·伊凡斯（Craig A. Evans）論證死海古卷中稱為4QMMT之文本使用「律法的工」一語僅指潔淨律法。[30]

Doctrina Catholica: Sanctus Thomas Aquinas in suo *Commentario in Epistolam ad Galatas* scripsit: "Sciendum est quod quaedam opera Legis erant moralia et quaedam caeremonialia. Moralia, quamvis in Lege continebantur, non poterant proprie dici opera Legis, quia homo ad ea inducitur instinctu naturali et lege naturali. Opera autem caeremonialia proprie dicuntur opera Legis."[31] Haec distinctio Thomistica est praecise eadem positio quam NPP defendit!

天主教教義：聖多瑪斯·阿奎那在其《加拉太書注釋》中寫道：「當知律法之工有道德性者，有禮儀性者。道德之工雖包含於律法中，嚴格而言不可稱為律法的工，因人受自然本能與自然律之引導而行之。禮儀之工方為嚴格意義上之律法的工。」[31] 此多瑪斯式之區分恰恰即是保羅新觀所捍衛之立場！

Doctrina Orthodoxa: Ut supra vidimus, Patres Graeci, praesertim Chrysostomus, "opera Legis" intellexerunt ut referentia ad Legem Mosaicam ritualem, non ad bona opera moralia. Orthodoxus theologus modernus scripsit: "Nos interpretamur Sanctum Paulum loquentem de Lege Mosaica sequenda quando loquitur de 'operibus'. Ergo quod dicit est non necessarium esse Iudaeum esse ad salvari. Non dicit non necessarium esse bona facta facere."[32]

東正教教義：如前所述，希臘教父，尤其是金口若望，將「律法的工」理解為指向摩西禮儀律法，而非道德善行。一位現代東正教神學家寫道：「我們詮釋聖保羅論及『工』時乃在說遵行摩西律法。故他所言即是不必成為猶太人方能得救。他並非說不需要行善事。」[32]

Congruentia perfecta: NPP, Aquinas, et Orthodoxia omnes distinguunt inter "opera Legis" (observantias ceremoniales) et opera bona moralia, affirmantes Paulum contradicere primis, non secundis.

完美之吻合：保羅新觀、阿奎那與東正教皆區分「律法的工」（禮儀性律例）與道德善行，肯定保羅反對的是前者而非後者。

(D) De necessitate operum bonorum ad salutem

(丁) 論善工對救恩之必要性

NPP docet: Opera bona (non confundenda cum "operibus Legis") sunt necessaria ad salutem finalem. Fides sine operibus mortua est (Iac 2:26). Homo iudicabitur secundum opera sua (2 Cor 5:10; Rom 2:6-8). Comportamentum humanum est essentiale ad salutem finalem (Gal 6:4).[33]

保羅新觀教導：善工（不可與「律法的工」混淆）對最終之救恩為必要。信心沒有行為是死的（雅各書2:26）。人將按其行為受審判（哥林多後書5:10；羅馬書2:6-8）。人之行為對最終之救恩乃不可或缺（加拉太書6:4）。[33]

Doctrina Catholica: CCC §2010 docet: "Meritum hominis apud Deum in vita Christiana procedit ex eo quod Deus libere disposuit hominem consociare operi gratiae suae." Concilium Tridentinum (Sessio VI, Can. 24) anathematizavit eos qui dicerent "iustitiam acceptam non conservari atque etiam augeri coram Deo per bona opera." Epistula Iacobi 2:24 — "Videtis quoniam ex operibus iustificatur homo et non ex fide tantum" — in doctrina Catholica plenam vim retinet.[34]

天主教教義：《天主教教理》§2010教導：「人在基督徒生活中在上帝前之功績源於上帝自由决定將人聯繫於祂恩典之工程。」特倫多大公會議（第六期，教規24）詛咒了那些聲稱「所領受之義不藉善工在上帝前保存並增長」者。雅各書2:24——「這樣看來，人稱義是因著行為，不是單因著信」——在天主教教義中保持其完整效力。[34]

Doctrina Orthodoxa: Theologia Orthodoxa sine ambiguitate docet necessitatem operum ad salutem. Ut Orthodoxus theologus declaravit: "Pro omni persona quae capax est faciendi opera, necessarium est facere opera ad salutem. Non sufficit facere opera (hoc esset Pelagianismus), sed necessarium est."[35] Et: "Omnes Christiani hoc crediderunt antequam Reformatio Protestantica haeresim Solae Fidei inveniret."[35]

東正教教義：東正教神學毫不含糊地教導善工對救恩之必要性。如一位東正教神學家宣稱：「對每一個有能力行善工之人，行善工對救恩乃為必要。僅行善工不足夠（此為伯拉糾主義），但卻為必要。」[35] 又言：「所有基督徒在新教宗教改革發明唯獨信心之異端前，皆相信此理。」[35]

Congruentia: NPP, Catholicismus, et Orthodoxia unanimiter docent fidem et opera esse ambas necessarias ad salutem — fidem ut principium et fundamentum, opera ut necesarium fructum et cooperationem cum gratia. Haec positio directe contradicit *sola fide* Protestantica.

吻合之處：保羅新觀、天主教與東正教一致教導信心與行為二者皆為救恩所必需——信心為起始與根基，行為為必要之果實及與恩典之合作。此立場直接矛盾於新教之「唯獨信心」。

(E) De participatione mystica in Christo (Theosis / Deificatio)

(戊) 論在基督內之奧祕參與（神化 / Theosis）

NPP docet (praesertim Sanders): Idea centralis theologiae Paulinae est quod nos mystice spiritualiter participamus in Christo resuscitato, et omnis sermo iuridicus Pauli subordinatur linguae participatoriae.[36] Stephen Finlan argumentatus est Paulum docuisse "transformationem credentium in imaginem Dei per Christum (Theosis)."[37]

保羅新觀教導（尤其桑德斯）：保羅神學之核心觀念乃我們在復活之基督內奧祕地靈性地參與，保羅一切法律性語言皆從屬於此參與性語言。[36] 斯蒂芬·芬蘭（Stephen Finlan）論證保羅教導「信徒藉基督轉化為上帝之形像（神化/Theosis）。」[37]

Doctrina Catholica: CCC §1988 docet: "Per virtutem Spiritus Sancti partem habemus in Passione Christi moriendo peccato, et in eius Resurrectione nascendo ad vitam novam." Et citans Sanctum Athanasium: "Per participationem

Spiritus, communicantes efficimur naturae divinae... Propter quod, in quibus Spiritus habitat, deificantur."[38] Deificatio (θέωσις) est doctrina genuina et authentica Ecclesiae Catholicae a primis saeculis.[39]

天主教教義：《天主教教理》§1988教導：「藉聖神之德能，我們分享基督之苦難而向罪死去，分享祂之復活而生於新生命。」並引用聖亞大納修：「藉聖神之參與，我們成為分享神聖本性者……因此，凡有聖神居住者，皆得神化。」[38] 神化（θέωσις）乃天主教會自初世紀以來之真實且正統之教義。[39]

Doctrina Orthodoxa: Theosis est cor ipsum theologiae Orthodoxae. Sanctus Athanasius Alexandrinus scripsit celeberrimam formulam: "Deus homo factus est ut homo deus fieret." Iustificatio in theologia Orthodoxa intelligitur tamquam insertio in Christum et conformatio ad eius similitudinem, per quam homo participat — realiter, non fictive — in iustitia Christi.[40] Ut Orthodoxus theologus explicavit: "Declaramur iusti virtute concreti insitionis nostrae in Iesum Christum, unicum Hominem Iustum, et vere participamus (sed non possidemus ut individui discreti) in eius iustitia."[41]

東正教教義：神化乃東正教神學之核心本身。亞歷山大里亞之聖亞大納修寫下最著名之公式：「上帝成為人，使人得成為神。」東正教神學中之稱義被理解為嫁接入基督並被塑造為祂之肖像，人藉此真實地——而非虛構地——參與基督之義。[40] 如一位東正教神學家所解釋：「我們因具體嫁接入耶穌基督——唯一之義人——而被宣告為義，並真實參與（但非作為離散個體而擁有）祂的義。」[41]

Congruentia profunda: NPP (praesertim Sanders et Finlan), Catholicismus, et Orthodoxia omnes ponunt participationem realem et ontologicam in Christo tamquam centrum soteriologiae Paulinae, subordinantes ei omnem linguam forensicam vel iuridicam. Hoc est fundamentaliter diversum a doctrina

Protestantica "imputationis" quae ponit iustitiam Christi "creditam" credenti sine reali transformatione ontologica.

深層吻合：保羅新觀（尤其桑德斯與芬蘭）、天主教與東正教皆將在基督內之真實且本體性之參與置為保羅救恩論之中心，一切法庭性或法律性語言從屬於此。此根本不同於新教「歸算」之教義，該教義將基督之義「計入」信徒名下而無真實之本體性轉化。

(F) De possibilitate amittendi salutem (Apostasia)

(己) 論喪失救恩之可能（背教）

NPP docet: Fides Paulina (πίστις) refert etiam ad continuam et activam fidelitatem evangelio, ita ut comportamentum humanum sit essentiale ad salutem finalem (Gal 6:4). "Aliter, periculum est ne donum vocationis Dei et effectus baptismi perdantur."[42] Despotis explicite affirmavit realem possibilitatem apostasiae in theologia Paulina.

保羅新觀教導：保羅之信（πίστις）亦指對福音持續且主動之忠信，因此人之行為對最終之救恩至為關鍵（加拉太書6:4）。「否則，上帝呼召之恩賜與洗禮之效果有喪失之危險。」[42] 德斯波蒂斯明確肯定了保羅神學中背教之真實可能性。

Doctrina Catholica: Concilium Tridentinum (Sessio VI, Cap. 15) explicite docuit iustificationem posse amitti per peccatum mortale, et recuperari per poenitentiam.[43] Robert Sungenis, apologeta Catholicus, explanavit: "Si non facis opera, id est, peccas, tunc potes perdere iustificationem tuam. Et potes recuperare iustificationem si poenites peccati tui et redis in gratiam Dei."[44]

天主教教義：特倫多大公會議（第六期，第15章）明確教導成義可因大罪而喪失，並可藉悔改而恢復。[43] 天主教護教者羅伯特·松傑尼斯（Robert Sungenis）解釋：「若你不行善工，即你犯罪，則你可能喪失成義。而你可以在悔改並回歸上帝恩典時恢復成義。」[44]

Doctrina Orthodoxa: Orthodoxia semper docuit salutem non esse "securum" possessionem sed processum qui exigit continuam cooperationem et perseverantiam. "Elaboramini vestram salutem cum timore et tremore" (Phil 2:12) est principium fundamentale vitae Orthodoxae spiritualis.[45]

東正教教義：東正教始終教導救恩非「確保」之所有物，而是需要持續合作與堅忍之過程。「你們當恐懼戰兢，做成你們得救的工夫」（腓立比書2:12）乃東正教靈修生活之根本原則。[45]

Congruentia: NPP, Catholicismus, et Orthodoxia reiiciunt doctrinam Calvinisticam "perseverantiae sanctorum" (vulgo "once saved, always saved") et affirmant possibilitatem realem amittendi salutem per infidelitatem.

吻合之處：保羅新觀、天主教與東正教皆拒絕加爾文主義之「聖徒之堅忍」教義（通稱「一次得救，永遠得救」）並肯定因不忠而喪失救恩之真實可能性。

(G) De Baptismo et incorporatione in Christum

(庚) 論洗禮與納入基督

NPP docet: Πίστις est "semper coniuncta cum baptismo rituali in communitatem credentium Christi (Gal 3:26-27)."[46] **Despotis explicite connectit fidem Paulinam cum baptismo sacramentali.**

保羅新觀教導：πίστις「始終與進入基督信徒團體之禮儀性洗禮相聯繫（加拉太書3:26-27）。」[46] 德斯波蒂斯明確將保羅之信與聖事性洗禮相連。

Doctrina Catholica: CCC §1992 docet: "Iustificatio confertur in Baptismo, sacramento fidei."[47] **Sungenis explanavit: "Concilium Tridentinum dicit quod in baptismo, spes, fides et caritas infunduntur in peccatorem, et eo temporis momento, habet omnes tres virtutes."**[48]

天主教教義:《天主教教理》§1992教導:「成義在洗禮——信德之聖事——中授予。」[47] 松傑尼斯解釋:「特倫多大公會議說在洗禮中，望德、信德與愛德注入罪人內，在那時刻，他擁有此三德。」[48]

Doctrina Orthodoxa: In Orthodoxia, baptismus est momentum cruciale in quo homo moritur et resurgit cum Christo, recipit Spiritum Sanctum, et incorporatur in Corpus Christi. Ut Orthodoxus theologus scripsit: "In morte sua, baptizatus est in Christum."[49]

東正教教義:在東正教中，洗禮乃人與基督同死同復活、領受聖神並被納入基督身體之關鍵時刻。如一位東正教神學家所寫:「在其死亡中，他受洗歸入基督。」[49]

Congruentia: NPP, Catholicismus, et Orthodoxia omnes connectunt iustificationem intrinsece cum sacramento Baptismi, contra Protestantismum qui saepe separat "fidem salvificam" a baptismo sacramentali.

吻合之處:保羅新觀、天主教與東正教皆將稱義與洗禮聖事本質性地聯繫，對立於新教之往往將「得救之信」與聖事性洗禮分離。

(H) De significatione πίστις ut "fidelitas" (non mera "fiducia")

(辛) 論πίστις之意義為「忠信」(非僅「信靠」)
NPP docet: Studia recentia vocabuli Graeci πίστις concludunt significationem primariam et communissimam eius esse "fidelitatem" (faithfulness) — firmum obligamentum in relatione interpersonali.[50] Matthew Bates suggerit "allegiance" (fidelitatem iuratam) tamquam translationem utilem.[51]

保羅新觀教導:近期對希臘詞πίστις之研究結論其首要且最常見之意義為「忠信」(faithfulness)——在位際關係中之堅定委身。[50] 馬修·貝茲(Matthew Bates)建議以「效忠」(allegiance)為有用之翻譯。[51]

Doctrina Catholica et Orthodoxa: Ambae traditiones semper intellexerunt fidem non ut meram fiduciam passivam ("trust") sed ut includentem obedientiam, opera caritatis, et perseverantiam. "Fides quae per caritatem operatur" (Gal 5:6) — fides formata caritate — est formula classica theologiae Catholicae. Despotis explanavit: "Πίστις non intelligitur ut contrapositio operibus humanis... Πίστις semper coniungitur cum obedientia activa evangelio; e.g., Rom 6:17 (ὑπηκούσατε δὲ ἐκ καρδίας)."[52]

天主教與東正教教義：兩傳統始終理解信仰非僅為被動之信靠（trust），而是包含順服、愛德之工與堅忍。「使人生發仁愛的信心」（加拉太書5:6）——由愛德所形成之信——乃天主教神學之經典公式。德斯波蒂斯解釋：「πίστις不被理解為與人之工相對立……πίστις始終與對福音之主動順服相聯；例如，羅馬書6:17（ὑπηκούσατε δὲ ἐκ καρδίας/'你們從心裡順服'）。」[52]

Congruentia: NPP, Catholicismus, et Orthodoxia omnes intellegunt πίστις/fidem ut activam, comprehendentem fidelitatem et obedientiam, non ut meram acceptionem passivam vel fiduciam (contra intellectum Lutheranum "fiduciae").

吻合之處：保羅新觀、天主教與東正教皆理解πίστις/信為主動的，包含忠信與順服，而非僅為被動之接受或信靠（對抗路德宗對「信靠」之理解）。

CAPUT IV: REFORMATIO UT INNOVATIO — NON RESTITUTIO

第四章：宗教改革作為革新——非復古

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§6. Reformatio mutavit doctrinam originalem Pauli 宗教改革改變了保羅之原始教義

Ex omnibus quae supra demonstravimus, conclusio necessaria sequitur: Reformatio Protestantica saeculo XVI non "restituit" doctrinam Paulinam originalem, sed eam fundamentaliter mutavit. Lutherus et Calvinus, condicionibus historicis suis proprii saeculi motivati — praesertim criticis abusuum indulgentiarum et corruptionis ecclesiasticae — legerunt in Paulum problemata sua propria et construxerunt interpretationem novam quae numquam antea in Ecclesia Christi existerat.

由以上所論證者，必然之結論如下：十六世紀之新教宗教改革並非「恢復」保羅之原始教義，而是根本性地改變了它。路德與加爾文受其自身世紀之歷史條件所驅動——尤其是對贖罪券之濫用及教會腐敗之批判——將自身之問題讀入保羅中，並建構了一種在基督教會中前所未有之新詮釋。

Stendahl anno 1963 iam monuerat contra hoc: interpretatio typica Lutherana theologiae Paulinae non congruebat cum declarationibus in ipsis scriptis Pauli, et re vera fundabatur super praesumptionibus erroneis de credentiis Pauli potius quam super diligenti interpretatione scriptorum eius.[53] Lutherus imposuit Epistolae ad Romanos proprium conflictum conscientiae (Anfechtung) — conflictum qui Paulus ipse numquam expertus est, cum Paulus se declararet "irreprehensilem" quoad iustitiam quae in Lege est (Phil 3:6).[54]

斯滕達爾於一九六三年已警告此點：信義宗對保羅神學之典型詮釋與保羅自身書信中之陳述不相吻合，實際上建基於對保羅信念之錯誤預設，而非對其著作之審慎詮釋。[53] 路德將自身之良心衝突（Anfechtung）強加於羅馬書——此衝突乃保羅本人從未經歷者，因保羅宣稱就律法上之義說自己是「無可指摘的」（腓立比書3:6）。[54]

Innovationes specificae Reformationis quae ab originali doctrina Paulina deviarunt sunt:

宗教改革偏離保羅原始教義之具體革新如下：

(i) Sola Fide: Doctrina quod iustificatio est per "fidem solam" sine ullis operibus. Haec doctrina non solum Iacobo 2:24 contradicit ("ex operibus iustificatur homo et non ex fide tantum"), sed etiam — ut NPP demonstravit — malinterpretatur ipsum Paulum, qui numquam excludit opera bona (ut distincta ab "operibus Legis") a processu salutis.[55]

(一)唯獨信心（Sola Fide）：稱義「唯獨」藉信心而無任何行為之教義。此教義不僅矛盾於雅各書2:24（「人稱義是因著行為，不是單因著信」），且——如保羅新觀所論證——誤解了保羅本人，保羅從未將善工（有別於「律法的工」）排除於救恩過程之外。[55]

(ii) Imputatio iustitiae alienae: Idea quod Deus "credit" credenti iustitiam Christi tamquam vestem externam, sine reali mutatione ontologica in credente. Haec "fictio iuridica" aliena est tam Paulo quam universae traditioni patristicae.[56]

(二)外在之義之歸算：上帝將基督之義如外衣般「算給」信徒而信徒無真實本體性改變之觀念。此「法律虛構」對保羅及整個教父傳統皆為陌生。[56]

(iii) Reductio gratiae ad meram "attitudinem": Gratia in theologia Protestantica saepe reducitur ad "favorabilem dispositionem" Dei, sine reali effectu transformativo in anima — "a mere attitude in the Father's mind, not any kind of action," ut theologus Orthodoxus observavit.[57]

(三)恩典之約化為僅「態度」：恩典在新教神學中常被約化為上帝之「善意傾向」，而無靈魂中真實之轉化效果——「僅是天父心中之態度，而非任何行動」，如一位東正教神學家所觀察。[57]

(iv) Securitas aeterna ("Once saved, always saved"): Doctrina quod salus, semel accepta, numquam amitti potest. Haec doctrina aliena est tam Paulo (cf. 1 Cor 9:27; Gal 5:4; Phil 2:12) quam universae Ecclesiae ante saeculum XVI.[58]

(四)永恆之安全(「一次得救，永遠得救」)：救恩一旦領受便永不可失之教義。此教義對保羅（參哥林多前書9:27；加拉太書5:4；腓立比書2:12）及十六世紀前之整個教會皆為陌生。[58]

(v) Separatio iustificationis a sanctificatione: In theologia Protestantica, iustificatio est actus momentaneus et completus, totaliter separatus a sanctificatione. In doctrina Paulina originali (et Catholica/Orthodoxa), iustificatio et sanctificatio sunt aspectus unius processus salutis.[59]

(五)稱義與聖化之分離：在新教神學中，稱義為瞬間且完成之行為，與聖化完全分離。在保羅之原始教義（及天主教/東正教中），稱義與聖化乃唯一救恩過程之不同面向。[59]

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§7. Cur NPP tam aliena sonat auribus Protestanticis 何以保羅新觀對新教耳朵如此陌生

Ratio cur "Nova Perspectiva de Paulo" tam peregrinum et offendens sonat auribus Protestanticis non est quia est doctrina nova vel heterodoxa, sed quia revelat quantum Protestantismus ipse deviarit a doctrina originali. Sicut quis per longum tempus in cubiculo obscuro vixit et propterea lucem solis ferre non potest, ita Protestantes per quingentos annos in obscuritate interpretationis Lutheranae vixerunt et propterea lucem doctrinae originalis Paulinae — quam NPP rediscoperit — tamquam "novam" et "peregrinam" percipiunt.

「保羅新觀」對新教耳朵聽來如此陌生且令人震驚之原因，並非因其為新穎或異端之教義，而是因其揭示了新教自身偏離原始教義之程度。正如久居暗室之人因而不能承受日光，新教徒五百年來生活在路德式詮釋之黑暗中，因而將保羅原始教義之光——保羅新觀所重新發現者——視為「新穎」且「陌生」。

Protestantes critici maxime vociferantes — inter quos Douglas Moo, John Piper, Wayne Grudem, Ligon Duncan — percipierunt NPP ut "deviationem" a doctrina Novo-Testamentaria.[60] **Sed quaerendum est: deviationem a qua doctrina? A**

doctrina Pauli ipsius? An a doctrina Lutheri de Paulo? NPP demonstravit has duas res non esse idem.

最激烈反對之新教批評者——包括穆爾（Douglas Moo）、派乎（John Piper）、乖登（Wayne Grudem）、鄧肯（Ligon Duncan）——將保羅新觀視為對新約教義之「偏離」。[60] 但應追問：偏離何種教義？偏離保羅自身之教義？抑或偏離路德關於保羅之教義？保羅新觀已論證此二者並非同一回事。

Stephen Westerholm, unus ex criticis NPP, significanter scripsit contra NPP invocando auctoritatem Augustini, Lutheri, Calvini et Wesley.[61] Sed hoc ipsum revelat quod oppositio contra NPP non fundatur super Paulo ipso, sed super traditione interpretativa Protestantica — traditione quae, ut demonstravimus, a Paulo ipso deviat.

韋斯特霍姆（Stephen Westerholm），保羅新觀之批評者之一，意味深長地援引奧古斯丁、路德、加爾文與衛斯理之權威來反對保羅新觀。[61] 然而此舉本身恰恰揭示了對保羅新觀之反對並非建基於保羅自身，而是建基於新教詮釋傳統——一個如我們所論證已偏離保羅自身之傳統。

CAPUT V: DECLARATIO COMMUNIS DE IUSTIFICATIONE (1999) UT CONFIRMATIO

第五章：《稱義教義聯合聲明》（1999年）作為確認

Anno 1999, Ecclesia Catholica Romana et Foederatio Lutherana Mundialis subscripserunt "Declarationem Communem de Doctrina Iustificationis" (Joint Declaration on the Doctrine of Justification), in qua consensus substantialis de iustificatione attinctus est.[62] Haec Declaratio docet "opera bona esse genuinam responsionem gratiae Dei, non causam eius"[63] — positio quae exacte congruit

cum doctrina NPP. Significanter, haec Declaratio possibilis fuit praecise quia theologia Lutherana coepit — sub influxu academiorum qui NPP sequebantur — recognoscere se malinterpretasse tam Paulum quam Catholicismum per quingentos annos.

一九九九年，羅馬天主教會與世界信義宗聯會簽署了《稱義教義聯合聲明》（Joint Declaration on the Doctrine of Justification），達成了關於稱義之實質性共識。[62] 此聲明教導「善工乃對上帝恩典之真誠回應，非其原因」[63]——此立場與保羅新觀之教義精確吻合。意義深遠的是，此聲明之所以可能，恰恰因為信義宗神學開始——在追隨保羅新觀之學者影響下——承認自身五百年來對保羅與天主教皆有所誤解。

CAPUT VI: TABULAE COMPARATIVAE

第六章：比較表

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§8. Synthesis comparativa 比較綜合

Ut perspicue demonstremus congruentiam inter NPP et doctrinam Catholicam/Orthodoxam, sequentes comparationes proponimus:

為清楚論證保羅新觀與天主教/東正教教義之吻合，提出以下比較：

Thema / 主題	**NPP /** 保羅新觀	**Catholica-Orthodoxa /** 天主教-東正教	**Protestantismus /** 新教

Iustificatio / 稱義	Realis transformatio et incorporatio in Christum / 真實之轉化與納入基督	Realis infusio iustitiae; sanctificatio et renovatio interioris hominis / 義之真實注入；內在人之聖化與更新	Forensica declaratio; imputatio alienae iustitiae / 法庭式宣告；外在之義之歸算
"Opera Legis" /「律法的工」	Observantiae rituales Iudaicae (circumcisio, kashrut, Sabbatum) / 猶太禮儀性律例（割禮、飲食律、安息日）	Opera caeremonialia Legis Mosaicae (Aquinas) / 摩西律法之禮儀之工（阿奎那）	Opera bona in genere; omnis conatus humanus / 一般善行；一切人之努力
Opera bona / 善工	Necessaria ad salutem finalem / 對最終救恩為必要	Necessaria; meritoria sub gratia / 必要；在恩典下有功德	Excluduntur a iustificatione; meri fructus / 排除於稱義之外；僅為果實
Gratia et libertas / 恩典與自由	Cooperatio; reciprocitas / 合作；互惠	Synergia; cooperatio gratiae et libertatis / 協同；恩典與自由之合作	Sola gratia; monergismus (praesertim Calvinismus) / 唯獨恩典；單力論（尤其加爾文主義）

Πίστις / 信	Fidelitas activa; obligamentum / 主動之忠信；委身	Fides formata caritate; obedientia / 由愛德所形成之信；順服	Fiducia passiva; sola fide / 被動之信靠；唯獨信心
Participatio in Christo / 在基督內之參與	Centrum theologiae Paulinae / 保羅神學之中心	Theosis/Deificatio; unio cum Deo / 神化；與上帝之聯合	Subordinata imputationi / 從屬於歸算
Amissio salutis / 喪失救恩	Possibilis per infidelitatem / 因不忠而可能	Possibilis per peccatum mortale / 因大罪而可能	Impossibilis (perseverantia sanctorum) / 不可能（聖徒之堅忍）
Baptismus / 洗禮	Coniunctus cum iustificatione / 與稱義相聯	Sacramentum iustificationis / 稱義之聖事	Signum externum; non salvificum per se / 外在標記；本身不施救

CONCLUSIO 結論

Ex omnibus quae supra exposuimus, manifestum est "Novam Perspectivam de Paulo" non esse, re vera, novam. Est potius rediscoverta — per viam academicam et historico-criticam — doctrinae quam Ecclesiae Apostolicae per duo milia annorum ininterrupte tradiderunt. Quod "novum" est, hoc est solum novitas relativa ad traditionem Protestanticam quingentorum annorum — traditionem quae ipsa fuit vera innovatio et deviatio ab interpretatione originali Pauli.

由以上所有論述，顯然所謂「保羅新觀」實質上並不新穎。毋寧說它是——藉學術性與歷史批判之途徑——重新發現宗徒教會兩千年來不間斷傳遞之教義。所謂之「新」，僅相對於新教五百年之傳統而言為新——而該傳統本身才是對保羅原始詮釋之真正革新與偏離。

Sicut Orthodoxus commentator sapienter observavit: "Non opus est nobis 'nova perspectiva' quando antiqua bene functionat" (No need for a 'new perspective' when the old one is working just fine for us).[64] Et alius: "Martinus Lutherus complete evertit traditionalem intelligentiam Pauli... 'Nova perspectiva' est magno modo solum reditus ad id quod Paulus vere significavit antequam Lutherus eum complete distorsit."[65]

如一位東正教評論者智慧地觀察到的：「當古舊之觀點對我們運作良好時，我們無需『新觀點』。」[64] 另一位說：「馬丁路德完全顛覆了對保羅之傳統理解……『新觀點』在很大程度上不過是回歸保羅之真實意涵——在路德完全扭曲他之前的。」[65]

Proponimus igitur ut locutio "Nova Perspectiva de Paulo" emendetur in "Perspectivam Originalem Pauli" (保羅原始觀，Perspectiva Originalis Paulina), quia hoc accuratius describit naturam huius motus academici: non innovationem, sed restitutionem; non deviationem, sed reditum ad fontes.

因此我們建議「保羅新觀」之名稱應修正為「保羅原始觀」（Perspectiva Originalis Paulina），因此更準確地描述此學術運動之本質：非革新，而是復原；非偏離，而是回歸泉源。

Ecclesia Christi — in formis suis Catholicis et Orthodoxis — numquam perdidit hanc perspectivam. Illud quod academici Protestantes "discoverunt" post annos 1963-1977, Ecclesiae Orientales et Occidentales iam per viginti saecula sciverunt et docuerunt. Nova Perspectiva Paulina est testimonium eximium veritatis dictum Vincenti Lerinensis: "Id teneamus quod ubique, quod semper, quod ab omnibus creditum est."[66]

基督之教會——在其天主教與東正教之形式中——從未喪失此觀點。新教學者在一九六三至一九七七年間所「發現」者，東方與西方教會已知曉並教導了二十個世紀之久。保羅新觀乃萊林之文森之名言所示真理之傑出見證：「讓我們持守那凡處、恆常、由眾人所信之道。」[66]

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